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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Missionary Union.

Greece.

LETTER FROM MR. BUEL.

*Piræus, April 20, 1846.*

In my last letter, of the 29th of March, you were briefly informed of the attempt of the authorities here, to suppress our humble labors on the Sabbath, by forbidding us to continue teaching our Sabbath school and Bible classes, without a formal license from the Minister of Education. Since then, enough has transpired to show that this illiberal and illegal proceeding was instigated by the jealousy of priests, the envy of some of the school teachers, and by hatred of the truth, which is instantly kindled among some of all classes whenever truth appears arrayed against the superstitious faith and customs of the people. It is interesting to observe how much the Sabbath school,—that humble institution,—is suspected and dreaded by those around us, who are aware that the scriptures afford little support to a multitude of the practices and dogmas of the Greek church. These good churchmen are, therefore, particularly alarmed and incensed to hear the boys calling out to each other, as soon as church service on a Sunday is over, "Come, let us go now to Mr. Buel's, and hear the gospel explained." "That will not do here," said a gentleman to me, "and I advise you not to teach the scriptures, if you wish to live in peace and quiet." However, the children continue to come, and we continue to teach them. They say, "the Demarch has no right to prevent us, when our parents allow us to come." In this thing certainly the children are wiser in their generation than some of their superiors.

On the 13th inst., after a delay of

twenty days, an answer to my petition was returned through the Demarch and the Nomarch, from the Bureau of Education, granting me permission to teach the English language. It reads thus:—

The Demarch of Piræus,

To Mr. Rufus F. Buel,—

In pursuance of an order, numbered 808, from the Ministry of Ecclesiastical Affairs and Public Instruction; also of an order addressed to me by the Demarch of Attica and Bœotia, I inform you that it is permitted to you to teach the English language.

A. THEOCHARIS,

*Demarch.*

*Piræus, April 13, 1846.*

It was, doubtless, expected that I would apply also for permission to give instruction in religion, which would most certainly have been refused. But permission to do this, the servants of Christ receive "not of man, nor by men;" and all the permits or prohibitions of "the powers that be," cannot strengthen or weaken that heaven-derived authority to preach the gospel of the Kingdom to every creature; and yet exemption from governmental interference is by no means one of the things that the Savior has promised in the tenth chapter of Matthew.

Our Sabbath school and Bible classes go on as before, though with diminished numbers. What is lost in numbers, is made up, perhaps, in having the subject of religious freedom agitated. God will turn and overturn, till He whose right it is, shall reign, and be acknowledged supreme Lord of the conscience; and if we too be overturned, the cause that we aim to build up will never be overturned. The

battle is not ours ; it is His on whose head are many crowns ; who is clothed in a vesture dipped in blood, whose name is called the Word of God.

I will give you an extract from a recent letter of the Rev. Mr. Lowndes, formerly missionary at Corfu, now agent of the British and Foreign Bible Society.

"I am sorry to hear what you say in relation to your school exercises, though I frankly acknowledge I am not surprised. I considered what you and Mrs. Buel were doing, was particularly interesting, and Satan was quite as able and as ready to observe this as I was. I hope the matter has rested where it was when you wrote me ; but I am grieved to find there is so much rooted hostility to every thing like pure religion in Greece. Those who founded the Constitution had these things in view ; and the leaders in the church watch every movement with an eagle's eye, in order to see when they can arrest every description of knowledge that does not tend to support their own views. But the Lord reigns, and eventually his cause must prosper."

Mr. Lowndes will return shortly to Athens, to resume the revision of the Modern Greek Scriptures, which has been interrupted a few weeks by the death of his eldest daughter, at Malta.

I recently took occasion to show to one of the translators of this version of the scriptures in Modern Greek, commonly called the Bambas translation,—printed in Athens in the spring of 1844,—a list of corrections on some sixteen passages in the New Testament, touching the baptismal question. In four of these passages, Matt. 7 : 4, 8, Mark 6 : 14, and Luke 11 : 38, *baptizo*, and its cognate words, and in the remaining instances, the accompanying *preposition*, or other words in regimen, are so translated as to conceal or pervert the true meaning of this much abused word, and to entail upon it a signification which it is utterly impossible for it to bear either in the ancient or the modern Greek. I was not surprised to learn that the native Greek translators had reluctantly submitted to these changes, "*after a good deal of debate*" with the superintendent or agent of the British and Foreign Bible Society, one year ago deceased. "They, at last, deferred, to his wishes, as he appeared to be strenuous for a dogma of his church !" This translator has marked, for his amended edition, several of these passages, restoring, for elegance sake, if not for conscience sake also,

the original text. And if allowed, he will restore it in the others. The chief reason for translating *baptizo* at all, was, that the word is now appropriated to express an ecclesiastical ceremony, and naturally suggests that ceremony. And as the passages at Mark 7 : 4, and Luke 11 : 38, have no reference to the ordinance of baptism, a different word was sought for. The impropriety of this was quickly admitted ; for if the original word had been left untouched, the reader would instantly see from the connection, that Christian baptism is not alluded to. He never mistakes the meaning of those passages in the original, and why should he mistake it when the ancient word is retained in the translation ? Any possible translation of *baptizo*, in Greek, must be a *mistranslation*, for there is no equivalent word for it in the language. The verb *louo*, (*to wash*,) said of the body, would have more nearly "conformed to the English ;" but what shall we say of *nipo*, (*to wash*,) spoken of the hands and face ?! A year or two will elapse ere the revised edition will be printed. In the meanwhile, I have no doubt that the British and Foreign Bible Society will listen to the united request of Baptists and Pædobaptists at Athens, *that the original text be restored*.

I have received official papers and letters from the Demarch, the School Committee, and teachers of one of the islands, gratefully acknowledging the receipt of a box of 100 Testaments and Bibles, sent thither for the use of the common schools.

The Demarch and teacher of the Hellenic school very gladly receive my proposal to establish in it a library, to consist of as many Bibles as there are scholars, and of other appropriate books, which can be furnished to the number of 150, and upwards. This I do on condition that the youth in Hellenic schools shall be instructed in the Bible every Sabbath, by a competent teacher. The miscellaneous books will be of the same description, and under the same regulations as the American Sabbath School Libraries. The "Moral Science" was introduced into this Hellenic school last summer. A few Bibles and other books, that were sent for sale, the Demarch has disposed of, and remitted me the money.

Thus I am able to state for the honor of Greece, and the encouragement of those who seek her best good, that in the first instance where the application was made, the authorities and teachers



are cheerfully coöperating with us for the establishment of Sabbath schools, where the scriptures are to be taught, and evangelical books freely circulated.

"The Dairyman's Daughter" is now published. Three things more are much needed,—another edition of the "Moral Science," and the translation of the larger work of Dr. Wayland on the same subject, and the translation of Ripley's Notes. Yea, and a fourth thing more needed than all the rest,—the prayers of all the churches for the descent of the Holy Spirit upon the Greek Mission.

#### EXTRACT OF A LETTER FROM MR. BUEL.

*Piræus, June 30, 1846.*

Since the 20th of April, when I had the happiness to inform you of the cessation of open hostilities against us, we have been favored with peaceful times again. We have felt that the shadow of the Almighty defended us, and that his banner over us was love.

The Sabbath school and Bible class exercises proceed as they did previous to their temporary suspension. The number of children attending, though much diminished, is gradually filling up. The older attendants at the Bible class continue to come as formerly. The English classes, on week days, have increased. The average number of those that receive religious instruction on the Sabbath, now varies from twenty-five to thirty-five. We have also received repeated and polite attentions from the Demarch, and from several others, who, it was supposed, were unfavorable to us and to our labors. Such is an outline of our journal for the last two months.

Private interviews with individuals have been uncommonly frequent and interesting, bringing to light some encouraging cases of religious inquiry. But to us it is not yet given to see the evidences of earnest anxiety about the soul's salvation; none yet meet us with the inquiry of the trembling jailor; none to whom the arm of the Lord has been revealed, to make known their lost condition; and, therefore, none who can apprehend the preciousness of the peace-speaking blood of Jesus Christ. There is here and there a Nicodemus, secretly inquiring for truth,—assenting to the external evidences of religion, and ready to abandon error, and adhere to the truth

when other men,—when the nation at large will do the same. Others, again, manifest some of the feelings of those Greeks who "would see Jesus." They seem inclined, indeed, to "know his doctrine," but they are not ready to "do his will." They are fond of religious speculation, and new theories; they assent to the word of God; and are ready to spend a half a day with me in reading the whole of the Apocalypse, for example, and in listening to an exposition upon it; but who, unlike the young man in the gospel, are not sufficiently concerned about "eternal life," to feel greatly grieved when told, that their dearest earthly good must be willingly given up, if need be, in order to follow Christ. The most that we can do for these persons, is to endeavor to find some avenue to the conscience, and there leave the seeds of truth to the sovereign influences of the Holy Spirit.

We are now enjoying the pleasure of a month's visit from Miss Waldo. If the Board concur in the measure, she may yield to our earnest wishes, as well as to her own preferences, in view of her greater prospective usefulness, and join us permanently at the Piræus. Some of the reasons for this change you may have been apprized of already. It is difficult to make the Greek department of the Corfu school what it was anticipated that it would be. At Piræus a new sphere of usefulness has been opened, which it is believed Miss W. might occupy with happiness to herself, and greatly to the advantage of the mission here. This was not the case until recently.

You are aware of the singular and unexpected manner in which I came into the possession of a license from government to teach the English language. A number of young ladies and girls, and young gentlemen and boys, are at present engaged in the study of English, and many more are wishing to join the class. These are all brought under a Christian influence, as effectually so as they could be by any other arrangement. Mrs. Buel has not time sufficient to devote to those who apply for instruction. A teacher, unembarrassed by other duties, would, therefore, be fully occupied with a class of young people and youth, requiring all her abilities and piety to instruct and profit them.

If Miss W. should leave the Corfu school, the expenses of it would be reduced in proportion to the diminished

number of pupils; while, at Piræus, no additional expense for rent, &c., would be incurred by the proposed arrangement, except some twenty-five or thirty dollars for Miss W.'s travelling expenses.

We understand that the transfer meets the approbation of Mrs. Dickson and br. Arnold. It is more than a year since it was first proposed by the members of the Corfu station. But it was then thought to be a valid objection to the plan, that *no school for miscellaneous studies* can be opened in Greece that shall be independent of very embarrassing restrictions of a religious nature. Such interference has operated disastrously in one instance, and it may yet prove equally disastrous in other similar instances. But if a missionary chooses to make himself useful to the youth around him, by instructing in the modern languages, needle-work, painting, &c., it is an awkward thing for ecclesiastics to intrude the catechism upon his classes, or to prevent his receiving them also on the Sabbath for religious instruction in the Scriptures. The people will remonstrate, as they did remonstrate against the late attempt to molest us, on finding that these children would be deprived of the solid advantages they were enjoying without expense to themselves.

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### Burmah.

#### LETTER FROM MR. VINTON.

We commend to the special attention of our readers, the stirring facts and earnest appeals contained in the following communication. The writer evidently feels deeply, and he writes as he feels. As he shall welcome to his side the brother who is now on the way to join him, his anguish of heart will be partially alleviated. The letter has no date, but was probably written in March.

I now propose giving you an outline of the state of things at the different stations under my care. I say an outline, because I cannot command the time required, to go into particulars. I shall commence with Rangoon. As to the number of members belonging to the several churches, I cannot give you particulars, not having been furnished by br. Abbott with a

list of members, (he wrote me that he had unfortunately lost the list,) and not being myself able to visit the different localities, I find it impossible to ascertain their precise number. From all the data now before me, I should say that the number cannot vary much from 500, and about an equal number who have been anxiously waiting for the ordinance of baptism from one to five and ten years, are said to be equally consistent Christians with those who are members of the churches. The work of conversion is still going forward, though in a less powerful manner for a few years past, than formerly. The Christians are almost discouraged. Abandoned, to a very great extent, by the missionaries and the Board, oppressed and persecuted by the Burmans, proselyted by the Romanists, they are truly cast down, though not yet destroyed. Will the Board and the American churches leave these sheep in the wilderness to perish for want of a shepherd? Is this the estimate they put upon these priceless souls, once purchased with the life-blood of the Redeemer? As to my own feelings, they do not admit of description. I would go to their rescue; but I have a precious charge of my own, larger than I can possibly take care of, and equally dear to the Savior. I have, hitherto, been able to pay them a short yearly visit, which has been to them a source of great comfort and encouragement. This year, however, I have found it impossible to command time for my accustomed visit; and it is extremely doubtful whether any future year will find me less occupied. I hear from them occasionally, and they still persist in saying that they cannot abandon the religion of Christ for the religion of Rome; and it is a matter to them inexplicable, that they should be abandoned by the disciples of the true faith, while the apostates of Rome are making the most strenuous exertions to convert them to another gospel. The ultimate result, however, cannot be doubtful. That they have been preserved so long, is to my mind a miracle of Divine condescension. That God should continue to work miracles for their preservation, and that, too, to keep an indolent and covetous church in countenance, and save them the labor and expense of sending missionaries to gather a harvest which he has prepared to their hands, is what we have no reason to expect. What, then, am I to do? I undertook to look



after these churches, temporarily, till the Board could send a man to do this work, or take my place, and leave me time to do it; and now more than four years have past, and the prospect of obtaining help seems more distant than ever! What, then, I ask again, am I to do? My physical energies are too limited. I can proceed no farther. There is no other alternative; and I do therefore now solemnly, and in the name of God, throw back the responsibility imposed upon me, with regard to the cause of Christ in the neighborhood of Rangoon, upon the Board and the American churches. My heart bleeds at the thought, that I should be unable to render these dear disciples any farther assistance, and I am equally pained at the thought of referring their case to the American churches; for ten years of fruitless application for *one man* to assist me, not in carrying forward an aggressive movement upon the enemy, but in preserving conquests already won, have taught me not to expect much from the cold-hearted and miserly disposition manifested by the great mass of those churches. What though it may be said of an isolated few, that they have done what they could; while the great mass continue to profess that themselves and all they have belong to Christ, while they give the lie to their profession by continuing to live to themselves and to the world, and when they die, to complete that system of wholesale robbery upon Christ which they have been practising during their whole lives, will away their property to their children!

This work was originally commenced by the American churches, and God has been with them in a truly wonderful manner, to which the whole history of modern missions furnishes no parallel. The number of conversions, as compared with the amount of labor performed, is decidedly larger than I have ever known elsewhere. Is *this* work to be abandoned? I do not ask if the missionaries are to be abandoned, or called home, for that is a question of little moment, since others and better men may be put in their places; but I do ask, is Christ to be abandoned? Is his last command to be trampled under foot? Are these churches to be left without shepherds? Are these priceless souls to be treated as a thing of naught? Do not allow the Board or the American churches to apply the flattering unction to their souls, that all is well. Rather assure

them that unless they come up to the help of the Lord against the mighty, all is lost, inevitably lost! How is it that I hear the cry, "Don't give up Arracan," while not one word is said about occupying Rangoon? Far better give up Arracan, (with the exception of Sandoway,) Assam, and Siam, than allow the ground we have occupied in Rangoon to be reoccupied by the enemy. What is the voice of God on this subject? You have expended more labor upon each of those three missions than upon Rangoon, and yet the number of converts there, is more than ten times greater than in all those three missions put together. I am not an advocate for the abandonment of Arracan, or of any of the Board's missions, that is, if they can be carried on after having supplied other points with the necessary reinforcements. But to talk of reinforcing missions where but little success has, as yet, attended the labors of the missionaries; while those attended with the greatest success are either entirely abandoned, or left in so feeble a state as to involve their ultimate ruin, is, to my mind, little less than treason against Christ. In their prayers to God, what arguments can the American churches use, that he should multiply the sheep of his pasture, while they leave those dear lambs he has committed to their care to be devoured by ravening wolves? Will it be possible for them to offer availing prayer, that God would give them churches in Siam and Assam, while they leave those he has already given them in Rangoon to perish for want of under-shepherds?

I have spoken on the supposition that Rangoon *should* be reoccupied; for it has been my unwavering conviction from the time I visited that place, now more than four years since, that no time should be lost in recommencing our work there. Is it said that the government will throw obstacles in our way? I answer, *that* is not known, nor is it believed by me; and then there is the command, "Preach the gospel to every creature." What are the facts? Was either Ava or Rangoon abandoned by order of government? Was any thing forbidden but the distribution of a few tracts, which the government regarded as objectionable? Did not the king even assure br. Kincaid that he might be allowed to stop in the country and preach (and even print on scientific subjects) as much as he pleased? Have not the Romanists been allowed

to go on with their work uninterruptedly? I do not mean to intimate that there was, at the time, no reason for leaving the country; but I mean to say that those considerations have long since passed away. But even on the supposition that Rangoon is not to be reoccupied, what considerations can justify the Board and the churches in leaving the Karen mission in Maulmain in so destitute and feeble a state as to put it absolutely out of our power to render these dear churches the least assistance? I pause for a reply; and, in the meantime, pass on to give you a view of the stations more immediately belonging to Maulmain.

1. *Wagroo*. This station was commenced a little more than a year since, and is in the neighborhood of Amherst. The seven or eight members of the church were baptized by br. Haswell, who pays the assistants and takes a general superintendence of the station, so that I have nothing to do here but supply the assistants, and provide a little for the education of the villagers in our school during the rains.

2. *Laming*. This village lies some thirty or forty miles south of Amherst. None have, as yet, been baptized, although the people have sent for a school teacher, agreed to build a school house, and say they are resolved to become Christians. It is, however, a little doubtful whether it will be possible, after having supplied the other stations, to find native assistants of suitable qualifications to occupy this station this year.

3. *Ko-ken-nee*. It is about a year and a half since this station was commenced. It is about six miles south of Maulmain. Eighteen have been baptized. There are a few interesting inquirers in the neighboring villages. The Romanists have made special efforts here; but, as yet, they prove unsuccessful.

4. *Wahchee*. We have at last gained a post upon the Beloo Island.\* The people have built themselves a nice little chapel, and have had a school for about four months. Eight have been baptized, and there are a number of interesting inquirers.

5. *Chetthingsville*. This station was commenced about ten years since. It lies about forty miles north of Maulmain. The village continued to increase till 1843, when the cholera made

its appearance and reduced it full one half. It is gradually recovering from the shock, although the village is not yet as large as it was before that period. Considerable numbers have been added by baptism to the church every year, and its present number of members is 210, though this includes the members of a number of branches, Wahchee, Ko-ken-nee, &c. The state of the church is, in some respects, less interesting than it was three or four years ago. We have not been able to spend as much time with them, for a few years past, as formerly; and their spiritual state has suffered in consequence. It seems quite indispensable, in the present state of the churches, that we should each year stop at least two or three months at each of our principal villages, and in connexion with the native assistant, right up things preparatory to their taking the helm the remainder of the year.

6. *Pyew*. The Karens here have this year built them a zayat, and I have supplied them with a teacher. I have not yet visited the village this year, but should have done so about a month since but for the breaking out of the cholera, upon which the villagers all fled into the jungles. At our meeting at Chetthingsville, two very intelligent men from this village were present, and would have applied for baptism, but that they expected me to visit them soon, and said they should prefer to be baptized at their own village. The village lies about fifteen miles north-east from Chetthingsville.

7. *K' Mah-maw*. This station was established about a year since. It is upon the Salven, a little above the mouth of the Unsalin, and about forty miles north of Chetthingsville. I have not yet been able to visit the place this year. Six have already been baptized, and others are reported as applicants.

8. *Tah Krài-kee*. This post was gained about four years since. It lies about fifty miles east of K' Mah-maw, and about forty north of Newville. Eleven have been baptized. I have not yet visited the village this year, nor do I see how it will be possible for me to do so. It lies near the foot of the mountains, and a few Karens have come down from the Shan states and learned to read here.

9. *Mau-ko*. This station was commenced about three years since. It lies a little north of east from Chetthingsville, and about thirty miles distant. It is twenty-five miles from New-

\* This island lies a little south of west, and about fifteen miles distant from Maulmain.



ville. The little church numbers sixteen, one half of whom have been baptized the present year.

10. *Newville*. This is the oldest station we occupy. It was established about two years before we joined the mission, or say, not far from thirteen years since. The church now numbers 164 members. This number includes some branch churches, Maw-ko, Tah Krài-kee, &c. This is one of our most important posts. It is favorably situated for communication with the Shan states, and is in a densely populated region of Karens. It is about north-east from Maulmain, and not far from eighty miles distant in a straight line, though from 120 to 130, and perhaps more, by boat, and even by land, for it requires five days of hard walking, to reach Newville from Maulmain.

11. *Pài-kroo-kee*. We secured this post about five years since. There are about twenty who have been baptized from this village. It lies only about four miles east from Newville, though we have felt it necessary to keep an assistant stationed at the village.

12. *P'tah*. This station is not yet occupied; and though the villagers have applied for a man to teach a school and preach to them the coming rains, I fear it will be impossible to find a man to take charge of the station this year. It lies a little east of south from Newville, and about thirty miles distant.

13. *Chway-yah-kee*. This station has been commenced the present year. It is a little east of south from Newville, and from eighty to ninety miles distant. From Krài, say about south-east, and not far from forty miles distant. From Bootah, a little west of north, and from fifty to sixty miles distant. Only four have, as yet, been baptized.

14. *Krài*. We have occupied this station about two years. It is a village got up by Ko Chetthing since his appointment as Gyoung kyauk. It lies about north-east from Maulmain, and not far from forty miles distant. The church numbers thirty-five. I have hitherto considered it as a branch of Chetthingsville, as a number of the old members went from there. Its geographical position, however, would more naturally point to a connection with Newville.

15. *Bootah*. This station was established nearly eleven years since. It lies south-east from Maulmain, and distant from sixty to seventy miles. The church numbers 125 members.

Nearly one half of these were from the Shan states, and came here for the purpose of enjoying Christian privileges.

16. *Kah-bee-kee*. This station lies about nine miles north from Bootah. It has been occupied five years, and the branch church numbers thirty-three members.

17. *Kah-bee-tah*. This station has been commenced the present year. It lies north-east from Bootah, and about ten miles distant. There are five Christians belonging to the village, and a number of interesting inquirers.

18. *K' Tike-g'la*. A number of Karen Christians from Rangoon settled at this place about two years since. It lies about east from Chetthingsville, and say fifty or sixty miles distant. A part of the original company have already arrived in the provinces, and all will, probably, ultimately settle here. The present number of the church I cannot state definitely, not having yet been able to visit the village.

By putting your eye upon a map, you will see that these stations are scattered over the whole provinces. There is now no important district, with the exception of the Thoungen, where we have not gained a footing. And even there, three have already learned to read, and one man has been baptized; and we should have had a station there more than a year ago, had it been possible for me to have visited the place, or found suitable and available native agency to have employed in my absence. Does it not look, then, as though God was intending the subjugation of these whole provinces to himself? and as though He was offering to honor the American churches, by using their instrumentality in bringing about so glorious a consummation? But what is the amount of instrumentality which the American churches have, for the last eleven years, been employing for the cultivation of this great field? Why, they have just one preaching missionary to occupy this whole field. Now, supposing Rangoon provided for, just put your eye again upon the map, and say if Nos. 4, 5, 6, 7, and 18, do not furnish a field as large as any one man ought to be left in charge of. Look again, and say if Nos. 8, 9, 10, 11, 12, 13 and 14, do not furnish another such field; and, finally, whether you think any one man ought to have the responsibility of looking after more than the stations No. 1, 2, 3, 15, 16 and



17. Now I am willing and anxious to occupy either of these three fields I have marked out, so long as God shall give me life and health; and I cannot consent to occupy more than one, unless it be temporarily, in the event of the Board's finding it difficult to find *two* men of suitable qualifications to send out immediately. I say *suitable qualifications*, for we want no second rate men for missionaries. It is a waste of money to employ them. Their comparative mental imbecility will infallibly prove them to be unequal to their high destiny, and they will be sure to look out for themselves some easy berth, collect about them the few remaining comforts within their reach, and sit down to enjoy life as is usual with the great majority of professing Christians in America. We must have men of great mental and moral power. I fear the Board have acted too much on the principle, that if a man had piety, he must be useful as a missionary. Think you it would do to appoint some one of these devotedly pious mediocrity men as a pastor of some one of your first churches in America? Appoint, then, such men for missionaries, and depend upon it they will find themselves beyond their depth, in a place God never designed them to occupy, and that consequently he will forsake them, and their piety will dwindle, and the Board will wonder why no more favorable results should follow the labors of their missionaries. The fact is, we must have men not only that love to pray, but that love to work, and that *will* work.

I have consented to continue at my post on condition that one man shall be sent out immediately, and another follow in the course of a *very* few years. One of these should be a physician. I believe br. Binney has written you on the subject; but, at any rate, his views perfectly coincide with my own, that the interests of the Karen mission render it quite indispensable that some one of our number have a knowledge of medicine. I cannot stop to assign my reasons here, and, indeed, it is quite unnecessary, since you, who have found reasons for sending two missionary physicians to the Chinese, a people who already possess so much medical knowledge, cannot be wanting for considerations to justify such a measure with regard to a people who have no knowledge of medical science whatever. We have fondly hoped that the Karen churches would be able, in say

ten or twenty years at most, to assume the entire responsibility of supporting their own pastors and schools, with the exception, perhaps, of a few men who would probably be required to remain for a time longer at the head of some of their higher seminaries of learning. And yet the Board have only to withhold reinforcements for five years longer, and the die is cast. These churches that are now springing up in every part of the land, and that appear so comparatively docile, have only to be left destitute of the instruction Christ commanded to be given them subsequent to their baptism, for a little time longer, and they will have received instruction from other sources, that will give character to their whole future history, and will render absolutely abortive all efforts to form them after the primitive model.

The native assistants who have just entered upon a course of study with br. Binney, will, on finishing that course, be invested with new responsibilities, so that the labor and care of the missionary will, for a number of years at best, be greatly increased, in giving directions to the labors of these inexperienced native pastors. It is my unwavering conviction, that if the Board allow the native pastors to enter upon their work without the most rigid supervision on the part of experienced missionaries, the time is not far distant when the greatest irregularities, if not the most fatal errors, will show themselves in these churches. The truth is, there is not a ray of light that I can find emanating from any source in looking at this subject. The course taken by the Board, in regard to the Karen missions at Maulmain and Sandoway, is a perfect enigma. What are the facts? These missions contain more converts than all the rest of the Board's missions put together; and yet the Board have dared to stake the very existence of each of these missions upon the continuance of the life and health of one individual. Bear with me, dear brother, for I am seriously alarmed at the thought of the account the Board and the American churches will be called to give in this matter. My very blood runs cold when I think of the day of final reckoning, when Christ our Savior will ask for the reasons why the interests of his cause should have been thus sacrificed. Sandoway! O think of Sandoway!! My heart is ready to break at the thought of Sandoway. And where, too, is br.

Abbott, and why was he left to wear himself out *alone*, and then forced to leave his precious charge to be devoured by ravening wolves? If he dies, I have no doubt it will be, in part, from a broken heart! And I must say that I tremble at the thought of the threatened retribution that must fall upon those who will not come up to the help of the Lord against the mighty!

But what is the state of the Karen mission in Maulmain? It has a field to cultivate some eight or ten times larger than even Sandoway. It joins Burmah Proper, and is, in some respects, even more favorably situated than that place for communicating with the churches there. And here, too, every thing is at stake upon the life and health of one man. True, we have, as yet, or till recently, enjoyed almost uninterrupted health. But this the Board could not foresee, and had no right to take for granted, especially in this land of the dying. It would not be at all strange, if, before the Board can send a man to stand by my side, he should be obliged to take my place. Mrs. Vinton's health has already received a shock, from the effects of which I fear she will not easily recover. My own general health is yet pretty good; and yet my nervous system gives fearful indications of being sadly out of tune. One or two years, at most, with my present amount of care and anxiety, and I am done up for life. With this fact staring me full in the face, in connection with the deep conviction I feel that all is to no purpose,—that the Board and the churches will wake up and come to the rescue of the cause when it is too late,—after all has been lost, irrecoverably lost, am I at liberty to throw away my life under these circumstances? As I have said in previous letters, I wish the Board to let me know, at their earliest convenience, the course they intend to adopt with regard to this subject.

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LETTER FROM MISS VINTON.

*Maulmain, March 23, 1846.*

As for myself, I can say but little, for I feel that I am but an unprofitable servant. Our field, you are already aware, is wide, *very wide*, and on account of the paucity of laborers to gather in the harvest already white, much of the precious grain must fall to the ground. When our eyes behold

it falling, without the possibility of our gathering it up, our hearts are ready to bleed, and we cry out, Lord, spare, and send us more help! What I can do by way of lessening my brother's cares, I do; and not unfrequently, and I might say a greater part of the time during the dry season, are we separated, my brother going in one direction, my sister and her little ones another, and myself in another, that we may more widely diffuse the instruction so necessary to these ignorant natives. You may ask, is it safe for *you* thus to go alone? I answer, we do not consider it unsafe, except that we are mortal and liable to sickness, yea, even to death alone. But we go trusting in our God, who has ever stretched out his protecting arms over us, and nothing has, thus far, been allowed to hurt us. To me the 91st Psalm has been particularly precious, and I feel the force of those precious promises every day of my life.

*Visit to Newville.*

After I wrote you last, I left Krài and went with my brother and sister to Newville, where I usually spend the greater part of my time, during the dry season, in teaching. Here my sister and I remained together about a month, while my brother accomplished his long anticipated tour upon the Shan mountains. In his travels, he found much to encourage him, and when he returned, five or six families, wishing to become Christians, followed him and have settled in the Christian village in this region. While we remained at Newville, I had an interesting school of thirty-two scholars, who made good progress in their studies, and one of them, I trust, was converted and has since been baptized. Our stop at this village was much shorter than usual, as my sister's health rendered it necessary, on my brother's return, to go immediately to Maulmain. After stopping here a few days, my sister became a little better, so that my brother considered it safe to leave her in my care, and set off on another tour to several villages which he had set his heart upon visiting this season. During this excursion, he met with many things encouraging, and at one village they had built a small chapel, and begged to have a teacher sent to them. At this village he baptized one man and his wife, and others appeared favorably inclined.



*Chetthingsville.*

After stopping in Maulmain three weeks, my sister's health became considerably improved, and I left in my boat alone for Chetthingsville, where my brother expected to have a protracted meeting, and desired me, if I could leave sister, to meet him there. About two weeks after my arrival there, my brother, who had been absent five weeks, returned, having visited Newville, where he baptized four and administered the communion; and Mawko, where he baptized eight, making in all fourteen during his excursion.

*Revival at Chetthingsville.*

Our visit to Chetthingsville was truly interesting, and you will be rejoiced to hear that we were blest with the visitations of the Divine Spirit. The church were aroused, and made to feel the necessity of immediate action, and sinners were, we trust, truly converted. Our meeting continued a week, and the interest continued to increase to the last, and at the close, twenty-five candidates were examined for baptism and received by the church, and on the 8th inst. twenty-four received this blessed rite; but one of them, who had been anxiously waiting for the ordinance more than a year and gave good evidence of piety, was taken with the cholera on the morning of the day of the baptism, and just at the close of day her spirit was released, doubtless, to enter into rest. When examined for baptism, she was asked whether, if sickness should enter her family, she should not resort to her former superstitious and nat offerings. She answered very firmly, "No; if I live, I live in the hands of God; and if I die, I die in the hands of God." The last is verified; for she continued firm and unwavering to the end, and now has, I trust, joined the blood-washed throng above. The appearance of this dreadful disease caused no little consternation among the villagers, and some of the more timid of them fled immediately, as the disease is believed by many to be contagious. The next day, as our appointed time for staying at the village had expired, after leaving them proper medicines for this disease, we left for Maulmain, feeling that our cup of joy was not unmingled with sorrow.

*Beloo Island.*

After stopping a week in Maulmain, I left, with my brother, to visit the Be-

loo Island. The Karens on this island were, formerly, and the great mass are still, exceedingly hardened, probably on account of their being great arrack drinkers; but I trust the Spirit of the Lord is beginning to be felt among them. Last rains three of them attended our school and learned to read, and that acted like a charm upon many of the people of their village. On returning, they stirred up one or two of their villagers, who became interested in this religion, and they together built a small chapel and sent an earnest request for a school teacher, which being granted, eight boys have attended steadily ever since, and six of them have learned to read intelligibly, and the other two will soon be able to read. At the commencement of the season, my brother went over and baptized four, and found several others who were attentive listeners to the truth. During the season past, they have sent frequent, earnest requests that we would go over and stop awhile with them. On arriving at the village, which was about an hour's walk from our boat, we were pleased to find that the Christians, anticipating our coming, had enlarged the chapel about a third its former size, for our convenience; and in order that our stay might be made as pleasant as possible, they had made two good bedsteads and a table for us. We found five earnest inquirers after the truth, who, according to the report of the Christians, have been regular in attendance at chapel and their observance of the Sabbath the whole season. Others are considering the subject, and seem almost Christians, but say they are not quite ready to decide the important question. A great proportion of the Karens on this island are worshippers of the great Karen prophet, and make expensive yearly offerings to him, and some even reduce themselves to a state of slavery by these offerings. When will the kingdoms of this world become the possessions of the King of kings! Before we left, my brother baptized four, making the little church there to number eight. One woman, who had long been waiting for the ordinance, was disappointed on account of sickness. When I came away, she called me and said, pray for me, for although I am not a disciple in name, I am at heart. After stopping a week there, notwithstanding their earnest entreaties for us to stay longer, we were obliged to leave, that we might visit other stations.



My brother, in going from place to place in his boat, has made out a rough outline of the several stations under his care, and that I may save his time, I have copied them for him, and shall enclose this in his and send you.

Pray for us, that these numerous stations which are left without overseers, may be soon supplied with shepherds who will care for the souls of the flock, and rescue them from the jaws of the devourer.

#### *Interesting intelligence.*

April 3. I have heard one item of intelligence to-day, which cannot fail to interest you. A large company of Karens arrived here to-day from Rangoon, saying that one of the ordained native preachers from Sandoway, came over last month and baptized 372 Karens at one time, who had long been worshippers of the true God, and been waiting for the ordinance.

We have cause for rejoicing, and, at the same time, for weeping. For rejoicing, in that the converts to the truth are being multiplied, and for weeping, that there are so few to watch over these converts and teach them the way of God more perfectly.

May God teach them by his Holy Spirit, and shield them from temptation. The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about 1200.

20. About forty young men have reached Maulmain from Rangoon, to attend school; and last Saturday we hear that a company of sixty-four, men, women and children, arrived at Chetthingsville from there, expecting, most of them, to settle in these provinces, and most of them will attend our school this season; so will all who will come from this region. We must have a larger school than last year.

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#### EXTRACTS FROM MR. BENNETT'S JOURNAL.

The following extracts from the journal of the Rev. Cephas Bennett, of Tavoy, cover the period of only four days. The reader will learn from them how industriously our missionaries are employed in scattering the good seed of truth, from which, it is hoped, they may yet reap an abundant harvest.

March 3, 1846. Left home early this morning for a visit to some of the villages on the Kya-en stream, a branch of the Tavoy river, whose mouth is only some twelve or fifteen miles from town. As we arrived at the mouth some time before the flood tide was in, we had to wait for it, and then proceeded on our way. Arrived at the landing between some of the villages about noon. On arriving at the zayat we found several people, who were waiting for the ebb tide, that they might return home. They had been to the village of Kyet-sah-byen, to a festival for the priests, and to worship a poor, insignificant pagoda on a hill, in our immediate vicinity. To them the gospel was preached, and several tracts distributed, in the hope that some one at least of them may turn from the worship of lying vanities to the service of the living God. The most of the people seemed very hard, especially two old men, who had their beads around their necks, and who seemed to think they were much *better* than before, because, forsooth, they had been to worship a dead god and his representatives, animate and inanimate. Poor old men, they are very near the test of the truth or deception of their religion, as they cannot sojourn much longer here below. The one had passed more than eighty rainy seasons, and the other nearly as many. These old people, as well as the priests, have a great influence on the rising generation, and are often very bigoted. It is sad to think of the awful disappointment that soon awaits these unbelievers in the truth.

Spent the remainder of the day in visiting Kyet-sah-byen, a rural village, under cocoanut, jack, mango, tamarind, and that "prince of fruit" trees, the *dorean*, which here covers the mountain sides in the neighborhood. We found the head man and the most of the people of the village, as well as people from other villages, closing the festival of worship to the pagoda mentioned above, and to the priests, and making offerings to the latter. These offerings consisted of plates, bowls, mats, pillows, dishes, rice-pots, palm leaves for books, and a variety of other things, for eating and sleeping, together with cocoanuts, betel nuts, rice, &c. Endeavored to engage in conversation with one of the elder priests, but found his attention so much taken up in securing *his* portion of goods, for "the outer man," that he could not hear of

that which pertained to his soul. However, as the boys dispersed with the offerings in various directions, there were several people left, and we had some very interesting conversation with a few, in the presence of groups who gathered around. It was pleasant, in two or three instances, to hear a bystander put in a word in favor of the claims of Jesus; and once I turned to the speaker, and asked him if he believed in the eternal God? He replied in the affirmative; and I then asked him, what God he worshipped; and he said, Gaudama! I then asked him, if he truly believed in the eternal God, how he could worship Gaudama, who he knew was a dead god? He seemed ashamed, and did not know what to reply; when I addressed him faithfully, as to his inconsistency, and that if he continued to worship Gaudama, and knew of the eternal God, he must expect when he died, by and by, to suffer the consequences. There are very many we meet with, who acknowledge God, but have no love nor regard for his Son, whom he has sent to redeem a world from sin.

In this assembly was a deaf mute, or one who had been deaf from his infancy, though he tried to talk, and certainly made more noise than any deaf person I have ever been acquainted with. Seeing me distributing tracts, he was boisterous that many who said they could not read, or whom I refused books, should not be passed by. Poor fellow, I wished he could be in some of our institutions at home, where he could learn to read, and worship the God who made him.

The head man of the village, and the governor, if not the principal person in the feast, accepted a bound volume of tracts, and promised to read them. But his attention was so much occupied with other things, that we soon left him.

We have distributed several hundred tracts to-day, and hope that they may not all prove in vain. Some of these books give the first chapters of Genesis; some, other portions of scripture; and others, the contrast of the claims to worship, of the true God, and Gaudama. We returned to our zayat from the village somewhat fatigued, and began preparations for a late dinner.

As I have before remarked on the way to Maitah, and up the Tavoy river, so I find it here,—the bamboo jungles are in flower more extensively than I have ever before known.

4. After breakfast, we prepared and set off for the village of Tha-ray-toung, where we visited from house to house, conversing and distributing tracts. Found the head man very ill of a fever; gave him some medicine, a Testament and a tract, and exhorted him to repentance and salvation. His fever was pretty high, and he gave assent to our message; but whether he will believe and be saved, is left for eternity. On our way back to the boat, called on the head man of Kyet-sah-byen, who was too much taken up with his festival yesterday, to give us much attention. He seemed tired out with the night's dancing and drumming, and as all is now over for this time, he was ready to hear conversation, &c. He said he had just paid the dancers and musicians thirty rupees, for one day and two nights. This, with the cost of the articles given to the priests, would, probably, make some 200 or 300 rupees, for this festival. When asked what *good* would come of this waste, he replied, "It was all for nothing," and seemed somewhat ashamed in replying to the question,—What *good* it was to any one? He gladly accepted a New Testament to-day, and promised to read it. 'O that he may, and its truths reach his heart!

After resting awhile, we left our boat again, for an inland excursion to the village of Kya-en, which we found a long, straggling village, around the base of a hill, for some two or more miles. Visited from house to house, and conversed with the people as opportunity offered. At one house a company gathered around, who listened to reading and exhortation. The man of the house said he was eighty-seven years old, and he seems to spend much of his time in reading, as I found several palm leaf books near him. He gladly accepted a Testament, read a page or two while we were there, and we hope will read and believe enough to make him wise unto salvation.

The inhabitants of these villages are, the most of them, readers, and as they have many fruit trees of various kinds, as well as paddy fields, they seem to be well off as to the things of this world, and have an easy and comfortable living. How delightful it would be, if there could here be gathered a native church, and the people become rich in the faith, and heirs of the kingdom. Here are two kyoungs and several priests, who appear to be well



supported. We returned in the evening to our boat very much fatigued.

In our visit to these villages, we had given twelve Testaments and about 400 tracts; and as our store was exhausted, we returned home.

5. Left home after breakfast, and visited the village of Ka-myau-gen, where we pursued our former practice of visiting from house to house, and giving books and tracts. The head man of the village willingly received a Testament, and a bound volume of tracts. As we were passing along a lane, we heard a man inside of a house reading a book about Gaudama; we soon called him out, when we had an interesting conversation. He appeared a man of far better parts than the generality of the villagers, was well versed in the Burman system, and made admissions of its inefficacy to make men happy, with candor. Presented him a copy of the New Testament, and he seemed grateful for the gift. May he find in it Him of whom Moses and the prophets wrote, Jesus, the Savior of poor, lost sinners! The idea of an eternal God, we find very prevalent, which has been wholly gathered from the tracts and scriptures, with the words of truth dispersed in former years. But, alas! how little are the mass disposed to see or believe, that if God be God, then Gaudama is no deity. Very many do not seem to perceive the inconsistency of acknowledging a living God, and still worshipping a *dead one*.

We find more readers, and better readers too, than we did in former years; and a good part of it, undoubtedly, is to be attributed to the reading of printed books. There are some other causes which will have an influence hereafter, provided government carry out their plans, as it is now said, that those who can read, and read well, will be preferred for official appointments, from the higher grades even to the very lowest; so that the appointment for night watch, or a messenger even, will be given to the reader, to the exclusion of him who cannot read. A few years since, a good reader on palm leaf, would only get on in a hobbling manner in reading a printed book; but now, the young men and boys even, that I frequently meet, are, in general, very good readers, and make very little hesitation over a printed book. This shows that our books are read.

After we had returned to the zayat,

which is situated on a thoroughfare, many persons called for tracts, and among them a man of some forty or fifty years, from the village of Tein-theet, who appeared, when I gave him a sixteen page tract, to think he had found a treasure. He immediately set about reading it aloud, and at every few sentences, would break out into exclamations of "wonderful," "very good," "astonishingly excellent," &c. I inquired if he had ever read any of our books, and he replied in the negative, but said that he had heard of them. I then gave him a larger book, containing an account of the creation, fall of man, &c., and his admiration of the first chapter of Genesis was unbounded. "Now," said he, "I have got to the origin of all things," &c. After having considerable conversation, I gave him the Life of Christ, and he went on his way rejoicing. I hope to hear from this man again.

6. We had a fine shower last night, and being housed in an open zayat, had fortunately placed my bed in what proved to be the driest part, as from only *one* hole in the roof dropped water on my bed. I, however, took cold, but hope to wear it off, as we have several miles to travel to-day to visit different villages.

Soon after 7 A. M., we set off to the south of the zayat to visit the villages of Ka-myau-gyu and Ta-bu. Here we pursued our practice of calling at every house, leaving a tract, at least, if they would or could read it. In most cases they were gladly received; and, on our return, we saw and heard many reading the tracts they had received. Many spoke of having received tracts in former years. In these two villages, about 200 tracts and books were distributed, a goodly portion being scriptures. We then returned to the zayat, and made preparation for a visit to several villages in a north direction.

While at the zayat, a man came and begged a large book, saying, a small tract had been left at his house yesterday, when he was absent, and he wanted a larger one. He also stated that some years ago, he had a tract given him, *which he had yet*, and had often read it, and now he wished for more. Gave him the Life of Christ, with some advice how to use it, or rather the truths contained in it. He seemed very glad to get so large a book, and promised to read it carefully. Here was another proof that the distribution of tracts is not wholly useless;



for this man had preserved a tract for six or eight years, and read it often.

After our preparations for departure were completed, we left for the village of Tein-theet, a few miles distant, and visited from house to house, distributing tracts and conversing with the people. In the course of our visit, found the man mentioned yesterday, from this village. He was roofing his house, but immediately descended, expressed much gratitude for the books he had received, but said he found last evening at the house of a relative, a book with the catechism in it, and he very much desired one also. It so happened that two copies were left, and one was given him.

We passed on, and called at the head man's house, whom we found reading one of our tracts, and as we had not been in this part of the town, I was a little surprised; when, on looking around, I saw a woman to whom one had been given, and the thought struck me, that she had run over with it to the head man's, to see if it was right for her to have it in her possession until her husband came home, for whom the tract was designed; and, in the sequel, it was found my surmise was correct. The head man exclaimed, as

we approached the house, that the tract was "very good," and when we arrived, was very anxious to have us come up into the house, be seated, and enter into conversation. We did so, and spent near two hours in an engaging conversation. Gave him a volume of the New Testament, and tracts. He read the first chapter of Matthew, and though he had lost one eye, was an excellent reader. The chapter formed the subject of conversation, and Jesus was the theme. He seemed, at first, to think there was a similarity in the systems of Gaudama and the Savior, but the more he heard, the farther they were sundered. He was very well versed in the Betagat, and it did seem that if he had as well understood the scriptures of the true God, it might be said of him, he was not far from the kingdom of God.

We then visited two other villages, farther on in the jungle, and as our last tract had been given, we retraced our steps, and returned to our boat weary and hungry, having travelled from twelve to fifteen miles in the sun. After taking some refreshment, took the boat and returned home. In this excursion we have distributed more than 500 books, tracts, and Testaments.

## Miscellany.

### *Plea for Madagascar.*

In volume 23d of the Magazine, pp. 84—88, and p. 244, we gave an account of the persecution of the native Christians in Madagascar. Their trials and sufferings were of the severest kind, and such as could escape, fled to the Mauritius. In addition to the members of the churches, many others, amounting in all to 20,000, found a refuge in the same island. Among these refugees, the London Missionary Society have carried forward their operations, still hoping that they should be permitted to return and revive the missions, which, in the height of their prosperity, were forcibly and violently broken up.

Among the evangelical laborers at the Mauritius, is a Mr. Edward Baker, who was a printer to the mission; and we have

the pleasure of placing before our readers the following communication from his pen.

It was addressed to a member of the Baldwin Place Baptist church in this city, an officer in the merchant service, whose vessel put in, for a few days, at Port Louis.

After a few remarks, expressive of personal affection, Mr. B. says:—

"And now, my dear brother, I cannot let you depart without unbosoming myself on a subject which lies bound up in the inmost recesses of my heart, and burns for expression in the most earnest language of desire, of exhortation, and of petition. I mean, the duty of the *American* churches towards Madagascar. I have had this conviction on my mind for fifteen years past, and time has only strengthened the impression. I have mentioned it to several American missionaries,—the sainted Mrs. Johnson and her good husband, of

the Siam Mission, Dr. Judson, Mr. Simons, and others. But the very strong interest you have taken in the Malagasy seems to me a providential call to bring the subject more fully and explicitly forward, with a view to enable you, as God has disposed you, to invite to it the attention of the American churches. The ground I go upon is, that the church, like the Apostle of the Savior, is debtor both to Jews and Gentiles; but the special obligation of the church of Christ is towards those Gentiles with whom the providence of God places it in communication. Her light should shine around in all lands wheresoever the tents of her habitation are erected; where commerce, enterprise, yea, conquest, may have extended the borders of her earthly Canaan. Now this exactly applies to the position of America towards Madagascar. She alone, of all the civilized and evangelized nations of the earth, holds direct commercial intercourse with that heathen land of darkness, and gloom, and sin. When I was residing at Antananavo, the Hova capital of Madagascar, in 1830, I heard that about thirty American whalers had been seen anchoring at once at St. Augustine's Bay, in the south-west part of the island; and that every year a great many whale ships of America resort to that port, insomuch that numbers of the natives smatter a little English, assume our names, often our *Christian* names, as John, Peter, &c., and entertain a marked preference for the English, or Americans.

“Since that period, I have resided nearly nine years at Mauritius, and never knew a single instance of a vessel clearing out for that port of Madagascar. I believe not more than two or three of our vessels in that period have even *touched* there; our captains, generally *French* by origin and language, with French-speaking crews, entertaining a great dread of the savage character of the people. Thus the English have no *indirect* communication even, with this tribe of the Madagascar people; and, in consequence, although the London Missionary Society has earnestly desired to ‘impart unto them also some spiritual gift,’ nothing has hitherto been done, or can be, without an expense of freighting ships, which no Society ever thinks itself justified to incur. The lamented missionary,—the Rev. D. Johns,—had it in his heart to visit this port in 1840, but he was called away to his reward before he could accomplish this design; and, probably, it would have failed through the want of regular commercial intercourse. But America has this intercourse. Her missionaries could be sent, and corresponded with through the medium of her whale vessels,

without more than the ordinary expenses of a mission.

“And I feel persuaded the time is come for such an effort. Hitherto the persecuting Hova queen, who has shed the blood of twenty-one martyrs of Christ, has had the power of sending an army a four months’ journey from her capital to destroy any missionary station that might have been established at St. Augustine’s Bay,—but now, the cup of her iniquities seems to be filling up, and the remembrance of her persecutions to have ascended before the Lord of Hosts. By a series of insults and vexations, the Hova government has involved itself in war with both England and France; and the obstinacy and pride of the idolaters will, I think, not yield until their present rulers are overthrown; when, we may hope, that under new stipulations, or the new state of affairs that will spring up, access will be afforded to missionaries.

“The Papists are preparing, and twenty-four missionaries, with a bishop, have been actually set apart at Rome, for the *see* of Madagascar! This I learn by a quotation in a French Protestant journal from their own publication on their Romish Missions. I shall not be surprised if they attempt a mission from *this* British island as well as from the sister isle of Bourbon, since the priests and assistant nuns here number twenty strong, and the populace generally are Papists.

“And what are *we* doing in the meantime? We Protestants and Bible Christians? I fear the London Missionary Society is not prepared to send out more than *two* missionaries acquainted with the language; and should the Directors add to these, they would, nevertheless, send all their missionaries into the interior,—four months journey from St. Augustine’s Bay, and a road totally impassable to Europeans.

“How small, then, are our means as a church militant, of assaulting satan in this his strong hold of despair to perishing heathen, and of raising up a Bible standard and true Bethel flag amidst the showy colors and empty parade of Babylon the great! The Malagasy, as you have seen, are anxious to receive the Bible, to study it, and make it their guide even unto death; but when I look forward to the prospect of evangelization before them, my mind is filled with apprehensions. I appear to see a day of darkness and not of light. Like Abram in his vision, (Gen. xv.) ‘a horror of great darkness falls upon me,’ as it were amidst the very tokens of Jehovah’s eternal covenant. I know that help is wanting,—some that shall ‘come to the help of the Lord,’ and I can only



think of America and the churches of the Pilgrim Fathers ; but I do not think, if properly informed on the matter, that they will turn a deaf ear to the call, and incur the curse of Meroz. (Judges v. 23.)

“ You, my dear brother, will see their pastors and flocks. I shall not. Tell them, then, of this matter. Tell them what you have seen, heard, and felt,—what is, I feel sure, in your heart. Let them not plead ignorance. Bring home to them that most solemn passage of sacred writ,—‘ He that knoweth to do good, and doeth it not, to him it is sin.’

“ Inquiry once on foot at Boston, I feel confident discoveries about Madagascar will be made, and you will all wonder that the subject has never before awakened that interest which it demands ; and the result will be an attempt, on which the Divine benediction will rest in full measure.

“ I have mentioned St. Augustine’s Bay more particularly, because it is the most prominent object, to my mind, in connection with the duty and privilege of the American churches. But it stands not solitary. American ships resort to other ports, to which they annually convey manufactures and the deadly implements of warfare,—guns, powder, and cannon, &c.; and, where enterprise can find access, zeal for the world’s renovation ought to follow. I cannot think that God would permit success to the one, except with an ultimate view to the advancement of the other. He has his designs in view whilst we have ours ; and oftentimes we are pursuing his ‘ thoughts of peace ’ ultimately, when we think (and sinfully purpose even) only war. To us the means are unholy ; but to Him the end is sanctified and pure.

“ The principal port to which American merchant vessels trade, is, I believe, Majangah, a town on a river in the Bay of Bembetoka, on the north-west side of the island. Here the Hovas are in power, having retained this town as a military post since about 1825. There is an American merchant there of some wealth and consideration, whose name I cannot recollect. Could a mission be established here, your missionaries would be in communication with those of the London Missionary Society, (should their labors, in the providence of God, be recommenced,) though at a distance of twenty days journey, at least. The Hovas would gladly, when permitted by their own despotic government, receive instruction ; and the language or dialect of Madagascar, already acquired by the English missionaries, would here be applicable, and would be readily acquired by means of the books they have published. I believe even the dialect of the St. Augus-

tine’s Bay people, is essentially the same as the Hovas ; but our books would not be an absolutely certain and accurate guide to its acquisition.

### American Board of Commissioners for Foreign Missions.

This Board held its thirty-seventh annual meeting in the city of New Haven, commencing Sept. 8. The sermon was preached by the Rev. Joel Hawes, D. D., of Hartford. The following is a summary of the facts stated in the Report of the Prudential Committee.

“ The Hon. John Cotton Smith, a member of the Board since 1819, and its President from 1828 to 1842, has died. Six missionaries and assistant missionaries have also been removed by death.

“ Thirteen missionaries and assistant missionaries have been, at their own request, released from their connection with the Board. Thirty have been appointed. Twenty-six have gone out to different missions. Twenty-seven are now under appointment. Most of these are expecting to embark at an early day.

“ An unusual number of young men, preparing for the ministry, have had their attention turned to the missionary work.

“ Conventions of the friends of missions, for conference and prayer, have been held at various places in New England and the Middle and Western States. At many of these meetings the attendance has been large, and the impression made, good.

“ The receipts of the Board for the year closing July 31, 1846, were \$262,073 55 ; expenditures for the same time, \$257,605 23 ; showing an excess of receipts of \$4,468 32 ; on the 1st of August, 1845, there was a balance in the Treasury of \$17,295 89 ; showing a balance on hand, August 1, 1846, of \$21,764 21. Of the receipts thus reported, \$63,436 were from legacies, and \$40,000 the bequest of one deceased friend, the late Mr. Waldo, of Massachusetts.

“ The number of missions is twenty-six, embracing ninety-three stations, at which are 134 missionaries, ten of whom are physicians, five physicians not ordained, seven schoolmasters, seven printers and bookbinders, and fourteen other male and 175 female assistant missionaries,—in all, 342 laborers sent forth from this country ; associated with whom, or at stations under their care, are twenty native preachers, and 132 other native helpers, (exclusive of the native teachers of the free schools sus-



tained by the several missions,) raising the whole number of laborers at the missions, and dependent principally on the Board for support, to 494.

“Gathered by these missionaries, and under their pastoral care, are seventy-three churches, to which have been added during the year, now reported, more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

“There are under the care of these missions seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also thirty-four boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils, more or less, under the care of the missions 31,045.

“Connected with the missions are fifteen printing establishments, having thirty-two presses and forty founts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype foundries. For eleven of the other missions printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.

“In the mission to the Nestorians of Persia, the past year has been one of signal spiritual blessings. An outpouring of the Holy Spirit reviving religion among the people commenced in the month of January last, and was in progress at the latest date, about the middle of May. Hope was entertained of the conversion of more than a hundred persons, including several ecclesiastics. The absence of opposition to the revival is a remarkable fact, but is accounted for in the peculiar circumstances of the Nestorians, and in the extent and strength of the conviction among the people that the

mission is the best friend and benefactor of their community.”

This Board is doing a great and good work among the heathen; and, whatever may be the difference between them and us, upon some points of church polity, it is occasion for gratitude that they are contributing so liberally to diffuse the knowledge of the true God, and of Jesus Christ, whom he has sent. In their prosperity we sincerely rejoice, and will rejoice. God owns their labors, and gives them the most gratifying of all success, the salvation of souls. The Lord hasten the time when his people shall all be one, coöperating affectionately in efforts for the advancement of his cause, and then may we expect that THE WORLD will believe.

#### *Calcutta Baptist Missionary Society.*

The twenty-fifth annual meeting of this Society was held, Feb. 5, 1846, in the Circular Road chapel, Calcutta. The Report, which was read by the Secretary, Rev. J. Wenger, commences with the following paragraphs:—

“God has been pleased to remove from their earthly field of labor three most distinguished servants. The Rev. J. Mack, of Serampore, although of late years not in direct connection with the Society, was, during nearly a quarter of a century, engaged in promoting the interests of the Redeemer's kingdom in this land. Possessed as he was of talents of the highest order, and of very solid and extensive acquirements, the magnitude of the loss which not only the church at Serampore or the Baptist denomination, but also the cause of Christ in India have sustained in his death, can hardly be adequately estimated. His removal was soon followed by that of the Rev. Dr. Yates, who for full thirty years had with unsurpassed diligence and perseverance, amidst much bodily weakness, devoted the rare powers of his mind to the cause of Christ in India. Great in his humility, his close walk with God, his wisdom and firmness, he was at the same time distinguished by the simplicity and faithfulness of his ministerial labors, and by his vast and sound erudition. Mrs. Evans, who was called to her reward early in October, had been only five years in this country. In her the fruits of the Spirit

were remarkably conspicuous ; and during her brief sojourn here she labored, with equal diligence and affection, for the good of her numerous charge in the Benevolent Institution.

“ Besides recording these losses, it is our painful duty to state that the Rev. W. W. Evans, whose health had long been undermined, has returned to his native land ; and that several of the missionaries connected with the Society are suffering in a very marked degree the effects of old age and its concomitant infirmities, and that whilst their lives have been spared, they begin to feel that their strength is failing.

“ Although we have the consolation of knowing that those who have died are now in glory, and that the Lord will not forsake his servants, though their heart and their flesh fail : yet when we consider the magnitude, the importance, and the difficulty of the work that still remains to be accomplished in India, the present weak state of our missionary strength is calculated to depress the feelings and to fill the mind with grief and apprehension.

“ On the other hand, the year which we are surveying has been marked by many indications of the divine favor. Conversions have been, for India, remarkably numerous. Not many wise men after the flesh, not many mighty, not many noble have been called, but about one hundred and thirty villagers, chiefly in the neighborhood of Agra, and in the districts of Barisál and Jessore, have been baptized, having, we trust, been brought to a saving knowledge of Christ, and induced to turn away from their idols to serve the living and true God, in whose sight their souls are equally precious as if they belonged to the learned, the rich, or the great of the earth.

“ Including Europeans and East Indians, full 170 believers have during the year made a profession of Christ by baptism. This is a larger number than the annals of our Indian churches have ever yet recorded. To Him, who has called so many out of darkness to the marvellous light of the gospel, be all the praise.

“ The distribution of missionary strength is much the same as in the preceding year, with the following exceptions. In consequence of Mr. Mack's death, Mr. Denham has removed from Calcutta to Serampore, at the request of our friends there. The station at Budge Budge, which had been occupied only on trial, has been given up, and Mr. Page now resides at Calcutta. Mr. Makepeace remains at Agra. Mr. Mackintosh will, probably, owing to his advanced age, leave Allahabad, the scene of more than thirty years of labor, and it

is, at present, doubtful whether that station can be again occupied.

“ Mr. Dannenberg, originally connected with the Rev. W. Start's mission, has been accepted on trial, as an assistant missionary, and will, probably, enter upon his work at Agra. We may also mention, that Mr. Robinson, of Serampore, who for several years had rendered very valuable assistance to the late Mr. Mack, has recently been set apart to the work of the ministry ; without, however, thereby entering into an official connection with the Baptist Missionary Society. He will, for the present, continue to be supported by the liberality of a friend at Serampore, and occupy much the same sphere in which he has been laboring for some years past.

“ The whole strength of the mission now consists of *eleven* missionaries, who were sent out from Europe by the Parent Society, *nineteen* European and East Indian missionaries, who were raised in this country, *two* ordained native pastors, and about *fifty* assistant native preachers.”

Under the head of Biblical Translations, it is stated that there had been issued from the press, during the year, in Sanscrit, 2,500 volumes ; in Bengáli, 12,500 ; in Hindustáni, 15,000 ; making in all, 30,000.

“ The distribution has greatly out-stripped the printing. There have been distributed about 54,000 volumes, containing smaller or larger portions of the word of God. May the seed sown be richly watered by the divine blessing.

“ The funds by which these operations in printing and distributing the scriptures are supported, are derived partly from the Bible Translation Society, and other friends in England, partly from the American and Foreign Bible Society, and partly from the contributions of friends in this country, to whom our best thanks are due.”

A particular account is given of nine churches in and near Calcutta, containing 471 members, of whom forty-three were baptized during the year. The receipts of the Society, from all sources, amounted to more than 3,500 rupees, and the expenditures to more than 3,600.

The Report says :—

“ Time will not permit us to enter into details respecting the operations carried on in other parts of Northern India during the year. Including Serampore, there are fifteen stations in the mufassal, occupied by the mission. Connected with them are



seventeen churches, containing in all 645 communicants, of whom 128 were baptized during the past year.

“At all the stations, evangelical labors have been carried on with untiring perseverance. In some places little success has appeared, in others the Lord has borne witness to the word of his grace. Thus, in the district of Jessore, twenty-eight natives have turned to Christ. In that of Barisal, thirty-two have been received into the church; whilst hundreds more are ready to forsake idolatry. And our brethren at Agra have had the satisfaction of seeing an awakening in some villages near that city; thirty-three natives have renounced idolatry and made a profession of the blessed name of Christ.”

The statistics of the twenty-six churches connected with the mission, are given, from which we gather the following results:—baptized, 171; restored, thirty-eight; received by letter, thirty-four; died, thirty-four; dismissed, twenty-six; excluded, fifty-seven; withdrawn, seven; whole number of members, 1115. Of these churches, one is composed of “English,” eleven are “native,” one is “chiefly native,” and thirteen are “mixed.”

#### Revival among the Nestorians.

The Missionary Herald, for September, contains extracts from the journals of the missionaries in Persia. Mr. Stocking, under date of April 13, writes thus:—

“The past Sabbath has been one of special interest among the Nestorians. Ten pious natives, besides two bishops, have been scattered in ten villages, preaching the gospel, and while all their reports in regard to the attention to the Word, are truly gratifying, their visits in some of the villages were of a deeply interesting character. Mar Elias and a deacon preached in several villages in Tirgerwer; in one of which they confirm the intelligence previously received of a decided and happy change in a number of persons, and the general interest of the people in the whole village. Mar Yohannan preached in the church at Geog Tapa, and John, in the meantime, to a company of about 150, in a private dwelling, where the festivities of a wedding were exchanged for the solemnities of prayer and hearing the word of God. Six or eight of the hopefully pious young men in the boys’ seminary went into

some of the smaller villages, where the gospel has seldom been preached, and addressed attentive audiences. These young men, by their intelligence and ardent piety, are qualified to do much good; and they have an ample and an inviting field for the exercise of their piety and benevolence.

“An interesting report is brought from Geog Tapa, of the marked change in the priest mentioned April 10. He accompanied John on his return to the city this morning, chiefly for religious conversation. When they reached a bridge, about half the distance from the village to the city, he stopped, and said with deep feeling, ‘Here, John, one year ago, as I was returning from D—, intoxicated with wine, I sat down with my companions, and watched for travellers to pass, that I might rob them.’ If this man is indeed a Christian, the lion must surely be changed into the lamb. Naturally violent in his temper, and much given to strong drink, his friends have been obliged to flee from before his uplifted dagger. May he henceforth be as faithful in leading souls to Christ, as he has been in hastening them to ruin! Several new cases of interest are also mentioned of persons brought into the marvellous light of the gospel, of whose religious state we had previously known little.

“The case of a young man in Geog Tapa, recently awakened to a sense of his sins, has excited much interest in the village, in consequence of the restitution of a sum of money which he had stolen from one of his neighbors, eight years ago. To relieve himself from the burden of a guilty conscience, and free another from unjust accusations, he was constrained to ask the ornaments of a pious wife, which were gladly given to him; and, very much to the surprise of the man whom he had defrauded, he announced himself his debtor, and solicited pardon for the wrong done. It may be proper to say, in this place, that voluntary restitution has been made in very many instances. In one case the sum was so large as to put the individual who had been guilty of wrong doing to a very serious inconvenience.”

Mr. Perkins, referring to the spiritual aspect of the missionary work among the Nestorians, says:—

“The glorious revival of religion which has now been in progress here between three and four months, and which has been pretty fully described to you in letters and journals from different members of the mission, still continues. A great work



is pervading the large village of Geog Tapa. One of our most judicious native preachers, who belongs in that village, and has spent the last two months there, states the number in Geog Tapa who give good evidence of having passed from death unto life, in the course of this work, as thirty-two. Many others in that place are seriously inquiring the way of salvation; and a very marked stillness and solemnity appear throughout the village. In passing along the streets, one may hear the voice of prayer in not a few of the houses; and if he enters the fields and vineyards in the vicinity, his ears are saluted with the same impressive sound. Other villages are visited by this season of refreshing from the presence of the Lord, but none to such an extent as Geog Tapa; and nowhere in our field, beyond our mission premises, has there been so great a work of preparation, in general instruction and in preaching the gospel, as in that large and important village.

“The scores who hope they have been born again, in the course of this blessed work, give increasing evidence almost without exception, that their foundation is laid upon the Rock. They are very humble, watchful, and prayerful, and rapidly growing in grace and in the knowledge of our Lord Jesus Christ, and give the

most cheering promise that they are chosen to be burning and shining lights among their people, as well as ordained unto eternal life.

“We have still occasion to admire the goodness of God in carrying on such a signal work of grace in this dark land, without its exciting any serious opposition to our mission. We particularly recognize in this fact, as we think, the maturing and in-gathering of a precious harvest, which is the result of the seed sown in past years. A great work of preparation had been done among this people, in the instruction of our schools and seminaries, where the principal text-book has always been the Bible, and in the preaching of the gospel, both in these institutions and among the people. A foundation had not only thus been laid for the truth to take effect in the hearts of individuals; but the minds of multitudes had also been so far enlightened, that they could not oppose the truth without, on the one hand, doing violence to their own consciences, and, on the other, incurring the rebuke of most of the more intelligent of their clergy, among whom deacon Isaac, the most influential brother of the Patriarch, has stood forth conspicuous, as an advocate for this revival.”

## American Baptist Missionary Union.

### Teloo<sup>g</sup>oo Mission.

Since the return of Mr. Day to this country, mentioned in our last number, p. 278, occasion has been taken by the Executive Committee to confer with him in regard to the state and claims of the Teloo<sup>g</sup>oo Mission. It appears from his representations, that the Teloo<sup>g</sup>oo territory extends from 700 to 800 miles along the coast, between Madras, on the south, and Ganjam, on the north-east; and about 200 miles inland, circling from Cuddapah through the city of Hyderabad. Teloo<sup>g</sup>oos also reside in considerable numbers, it is supposed, without these limits. The entire population who speak the Teloo<sup>g</sup>oo language, is computed at 10,000,000. 2,000,000, by census, are in the Nellore district, or 113 inhabitants to every square mile.

The character of the people compares advantageously with that of the other races of Hindostan, being considered one of the most intelligent, moral, and energetic. Their religion is Brahminic, with “gods many.” Caste, of which there are four grades beside the Pariah class, is in full force. Schools for boys are common. One half the male population can read.

The climate, Mr. Day reports, is as healthful as that of Burmah, except that the heat is more oppressive. The rainy season continues but two months, November and December. The government is that of the Hon. East India Company. Life and property are secure. Offices are generally held by natives. European residents are few.

There is no hindrance to missionary

efforts, except from caste. Missionaries are not received into private houses, lest the occupants lose caste ; but may preach in the streets and at public festivals without molestation, to audiences easily collected, of from twenty-five to 100 hearers. Religious instruction may also be given in schools, by missionaries, without offence ; and Christian catechisms may be *taught* by native teachers to their pupils ; but *Christian* native teachers are, at present, not tolerated. Missionaries, however, could *personally* have under their instruction in schools any desired number of pupils.

The Sacred Scriptures have been translated into the Teloo-goo tongue ; and the New Testament has been printed, with portions of the Old Testament ; also religious tracts.

Several Missionary Societies have employed laborers among the Teloo-gos. The London Missionary Society has now three stations, at Cuddapah, Vizagapatam, and Cicacole, with five missionaries ; but Cuddapah is about to be relinquished. The Church Missionary Society has one station, Masulipatam, with one missionary. At Rahjamundry is one missionary of the Foreign Missionary Society of the North of Germany ; and at Guntoor is one of the American Evangelical Lutheran Society. There are also two licensed preachers, one on Godavery river, and one at Maddapolam, sent by the "Plymouth brethren." None of these Societies, however, are able to enlarge their Teloo-goo operations ; and in the *Nellore* district there are missionary stations of no Society but our own. There may be some distant liability to interference from an "establishment," but no greater than in other parts of India.

Mr. Day and family arrived at Madras in 1836, and removed to the city of Nellore, 100 miles north, in 1840. His principal employment during his residence there, has been the *daily* preaching of the gospel, assisted by native preachers. He has also itinerated extensively, distributing scriptures and tracts. A part of his time was given to the supervision of schools ;

of which, at one period, there were twelve in connection with the mission, at an average cost of \$50 dollars each per annum. Schools, Mr. Day believes, are of great importance. As conducted by the Teloo-goo Mission, they were strictly schools for *religious* instruction. The scholars were required to attend all religious exercises, both on week days and the Sabbath, and that with the knowledge of their parents. Their influence was marked and salutary, communicating a knowledge of Christian truths, and opening the heart to religious impressions. They were also of great use in *securing* regular audiences for preaching ; some of the parents being always in attendance, beside the pupils.

Of the immediate results of the mission, Mr. Day numbers but one *native* convert. Others have been gathered into church relationship, and six or seven are now members of Nellore church, whose piety is unquestioned. Of more indirect influences, there is much to encourage faithful missionary labor. A good impression has been made, especially on the minds of the pupils. Many, under religious appeals, have been seen to weep. The expectation is general among the people, that Christianity is to prevail.

The mission property at Nellore consists of a dwelling-house and premises, lately occupied by Mr. Day, and a school-house, bought by Mr. Van Husen ; valued, in all, at about 5000\* co. rupees. They are in charge of an Eurasian preacher, assisted by two native brethren ; who have also under their care five schools, averaging each twenty-five scholars. Mr. Day holds himself in readiness to return to the mission so soon as his health shall be re-established. He thinks the mission is worthy to be sustained ; and asks for a reinforcement of at least two mission families.

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#### Vacancies Supplied.

The Hon. Heman Lincoln having resigned the office of Treasurer of the American

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\* About \$2,300.

Baptist Missionary Union, Richard E. Eddy, Esq., has been unanimously elected to fill the vacancy.

Three members of the Executive Committee having declined accepting their appointment, their places have been supplied as follows :—The Hon. Heman Lincoln, in place of the Hon. Richard Fletcher ; the Rev. Irah Chase, D. D., in place of Thomas Richardson, Esq. ; Jonathan Bacheller, Esq., in place of Michael Shepard, Esq.

The Executive Committee now consists, according to the provision of the Constitution, of five ministers of the gospel, and four laymen, viz. :—

HON. HEMAN LINCOLN, *Chairman.*

REV. WM. LEVERETT, *Rec. Sec.*

“ BARNAS SEARS,

“ BARON STOW,

“ ROBERT W. CUSHMAN,

“ IRAH CHASE,

JONATHAN BACHELLER, Esq.

FREDERICK GOULD, “

GARDNER COLBY, “

The long and valuable services which have been gratuitously rendered by the late Treasurer demand, and will, in due season, receive from the Executive Committee a respectful notice. Few men have done more than he for the advancement of the missionary cause, and he is entitled to the special gratitude of his brethren.

### Recent Intelligence.

CHEROKEES.—The Rev. Evan Jones returned in safety from his journey to Boston, and reached his family at Cherokee, July 24. Under date of Aug. 12, he says that the mission families were all in good health, and adds,—“ I have had the pleasure of a visit from most of our native preachers, since my return. They give a good account of the state of the churches, except the interruptions experienced, at some places, in consequence of the alarm occasioned by the outrages of the banditti,

who have been peculiarly active in the prosecution of murderous designs.”

FRANCE.—Mr. Willard, in a letter dated Douay, Aug. 14, gives an encouraging account of the mission. The preachers and colporteurs are actively engaged in efforts for the good of their countrymen, and, with due allowance for the peculiar obstructions in their way, their success is such as to call for our gratitude. The greatest difficulties which they have to encounter, arise from the opposition, not of Papists, but of Protestants ! Our esteemed brother, who has the superintendence of that mission, often has his patience sorely tried by such opposition, and is entitled to the sympathy and prayers of his American brethren.

ASSAM.—Mr. Bronson writes from Nowgong, Feb. 7, 1846 :—“ We have commenced a new year under circumstances of unusual interest. The seed we have been sowing amid tears, prayers, and discouragements, seems to be springing up. Please tell the churches who support us, not to be discouraged about Assam. It is a noble field. We have just become able to work efficiently. We understand the language, and begin to discern some of the weak places of the enemy's camp. The Lord is raising us up native preachers, and a few converts have already been given us for our encouragement. We have two presses in constant operation, scattering light and truth throughout the province. We have more than twenty schools, embracing more than 1000 children, who are receiving impressions favorable to Christianity, and who are reading the Holy Scriptures, that are able to make them wise unto salvation. These will soon take the places of their now prejudiced and superstitious fathers.

“ I am happy to say that, as a mission, we are all united in our plans, and happy in our work. We enjoyed an interesting season at our missionary conference this year ; and the importance of gaining



over the youth in our schools seemed to be generally felt. *We need preachers, however. Our cause languishes for want of help.*"

Mr. B. says that his own health and that of his wife were "never better."

WEST AFRICA.—In our last number, we gave an account of the voyage of Mr. and Mrs. Clarke to the Gold Coast, for the benefit of their health. In a letter written at British Akrah, June 17, Mr. Clarke states the causes of their detention at that place, contrary to their plans and wishes, and adds :—"We have been much benefited by the voyage. We are now in perfect health, and never were more anxious to be laboring for poor Africa. . . . The Lord refreshes us day by day, so that I often feel my heart overflowing with love to Him, and to all men. I long to be preaching the gospel to the Bassa people. I have frequent opportunities of preaching to the natives of Akrah. There has been a revival here among the English Methodists. Though I endeavor to do good here, yet my heart is continually with the people of my charge. . . . And here let me desire you to bear in mind our former request. *We must have more help from America.* I am willing to labor alone, supported or unsupported, (not that I speak in respect of want,) but my heart almost bleeds for the mission. If the miser thirsts for gold, as I do for the salvation of the poor Bassa people, no wonder that he holds it with a tenacious grasp."

They were expecting to return to their station by the first conveyance.

### Donations

RECEIVED IN AUGUST, 1846.

#### Maine.

Rev. Sylvanus G. Sargent, for Siam Mission,	12,00
Topsham, Wm. Barron, (\$10 of which is for the support of Rev. Mr. Jenks, of Siam,)	35,00
East Winthrop, Rev. F. Merriam, for Siam Mission,	25,00

Bowdoinham Assoc., viz.—Winthrop, Harriet Parlen 25 00; Fayette, ch. and cong. 27.11. Kennebec Assoc., viz.—Bloomfield, Rev. Chas. Moulton 20.00; Cornville, E. Whitaker 1.00; Sidney, ch. and cong. 11.00; which, with the Rev. F. Merriam's contribution, constitutes him a life member of the A. B. M. Union,	84,11
Brunswick, 1st ch. 1,50; East Brunswick, ch. 12,90; a friend 5,00; N. Stone 5,00; Alfred Smith 10,00; Durham, ch. 5,00; Knox, D. Foster 50c.,	39,90
per Rev. J. Wilson, agent of the Board,	124,01

Penobscot Aux. For. Miss. Soc., J. C. White tr., viz.—Etna, ch. and soc. 5,53; Charleston, ch. 7.46; Bangor, North ch. 5.00; Howland, Rev. Elias McGregor 12,50; Exeter, ch. 5.00; Bangor, 1st ch. 18.31; Bangor, 2d ch. 3.63; Corinth, ch. 3.50; Carmel, ch. 4.81; Oldtown, Ann Judson Rigby 1,00; Sarah Elizabeth Rigby 1,00,	67,74
	263,75

#### New Hampshire.

Newport Bap. Assoc., T. J. Harris tr.,	31,00
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#### Vermont.

Derby, Sab. school, A. Norcross superintendent,	5,00
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#### Massachusetts.

Boston, Baldwin Place ch. mon. con.,	20,32
do., Charles St. ch., mon. con. for August,	9,18
do., 1st ch., Juv. Karen Miss. Soc., for the support of Mrs. Bullard's school,	13,93
do., Bowdoin Square ch., Board of Benevolent Operations, W. C. Read tr.,	33,00
do., Federal St. ch., C. D. Gould tr., to constitute Rev. Wm. Hague a life member of the A. B. M. Union,	110,31
	186,74
Newton, Soc. of Miss. Inquiry of Theol. Inst., S. W. Avery tr.,	5,00
Roxbury, 3d ch., R. W. Ames tr., mon. con.,	35,00
West Springfield, Jesse Todd, to be expended under the direction of Rev. Wm. Dean,	25,00
Worcester Assoc., Martin Jacobs tr.,	336,42
Palmer, church at Three Rivers	10,00

do., ch., Rev. Mr. and Mrs. Hodges,	3,00	
do., ch. at Thorndike's Mills	3,75	
	—	16,75
Sturbridge Assoc., L. Barrett tr.,	79,83	
do., James Stanton, for Burman Mission,	6,00	
	—	85,83
		740,74

*Rhode Island.*

Rhode Island Bap. State Convention, V. J. Bates tr., viz.—Wickford, 1st ch. 20,00; Providence, Rev. Allen Brown, for the support of a native Karen preacher, 25,00; Providence, 3d ch., A. G. Stillwell tr., 17,88; Fruit Hill, ch., mon. con., 3,10; Warren, ch., John Hail tr., mon. con., 27,90,	93,88	
Providence, Junior Class, Brown University, Reuben A. Guild tr.,	30,00	
do., Sophomore Class, do. do., James K. Mendenhall tr.,	16,00	
	—	46,00
		139,88

*New York.*

Warwarsing, ch., mon. con., Hamilton, students of Madison University	10,00	5,00
West Leyden, ch. 3,00; Mrs. E. A. Fisher 50c.,	3,50	
Booneville, ch. 5,00; colls. in do. 5,25,	10,25	
Black River Miss. Soc., for the life membership of Rev. J. A. Nash, of Watertown,	100,00	
Nunda, ch.	4,25	
Genesee River Assoc., J. C. Bennett tr., 6,25; do., colls. at Castile 19,15; Abigail Cady 25c.,	25,63	
do. Assoc., S. Chapman tr., 30,10; do., colls. at Lagrange, (with a pair of ear-rings,) 11,34,	41,44	
Newfane, ch. 2,00; a little boy 18c.; Dea. Biggs 3,00; Pamela R— 2,00,	7,18	
Joshua Champlin 50c.; Henry Johnson 1,00,	1,50	
Perry, ch., for Assam Mission,	14,50	
Livingston Assoc., (of which \$100 is for the life membership of Rev. A. Estee, of York, Livingston Co., and \$3 for the Assam Mission,) 115,46		
A Macomber	2,00	
East Bloomfield, George Lee, for his life membership of the A. B. M. Union,	100,00	
per Rev. A. Bennett, *agent of the Board,	—	425,71
Mohawk River Assoc., to constitute the Rev. J. H. Green		

a life member of the A. B. M. Union,	104,93	
Ithaca, Fem. For. Miss. Soc., Mrs. Sarah W. Bower sec., to support a child in the Orphan School, Assam,	14,00	
Amenia, (Dutchess Co.) missionary meeting col., per Rev. E. Kincaid, agent,	45,33	
	—	604,99

*Pennsylvania.*

Pittsburg, Grand St. Juv. Miss. Soc. of Sab. school, for the education of two Karen children named Thomas C. Teasdale and Delia L. Teasdale,	50,00	
Philadelphia, Mrs. Mary Parker	3,00	
Leverington, Rev. H. G. Jones, to constitute himself a life member of the A. B. M. Union,	100,00	
Lower Merion, Fem. For. Miss. Soc.	58,00	
Pottsville, ch., mon. con.,	10,00	
Abingdon, Mary Thornton	1,00	
C. U. Assoc., Isaac Read tr., viz.—Frankford, ch. 14,70; Vincent, ch. 41,15,	55,85	
per Rev. B. R. Loxley,	—	227,85
Philadelphia, "The first fee of a young physician,"	3,00	
Northumberland Assoc., per Rev. E. Kincaid, agent,	57,07	
	—	337,92

*Delaware.*

Wilmington, 2d ch., to constitute Mrs. Susan Boulden a life member of the A. B. M. Union,	100,00	
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*Ohio.*

Bedford, (Cuyahoga Co.) ch., H. Durham tr.,	5,00	
East Euclid, do., Mrs. Obedience Pelton, "her annual contribution for Bible translation,"	3,00	
	—	8,00

*Michigan.*

Michigan State Convention, R. C. Smith tr.,	30,00	
	—	\$2261,28

The following has been received on account of the debt, viz.:

Hartford, Ct., Edward Bolles	400,00
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*Legacy.*

Alexandria, D. C., Miss Charlotte Cole, per Robert Bell executor,	10,00	
	—	\$2671,28

Total amount from April 1 to August 31, \$42,858,67.

☞ Doct. T. T. Devan, of Canton, acknowledges the receipt of \$50 from the Sabbath school of the First Baptist Church, Brooklyn, N. Y., "to aid mission schools in China, under the care of Mrs. Devan."

R. E. EDDY, Treasurer.



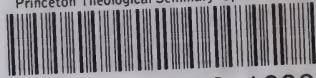


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